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CHARLES, R. H. *Immortality: Or, The Rise and Development of the Belief in a Future Life in Judaism and Christianity*. (The Drew Lecture for 1912.) Oxford: Clarendon Press, 1912. 38 pages. 1s.

For twenty years Dr. Charles has been writing ably, helpfully, and voluminously upon the Hebrew, Jewish, and Primitive Christian eschatology. His *Book of Enoch* was first published in 1893 (new edition in 1912), his *Eschatology* in 1899, his *Encyclopedia Biblica* art. "Apocalyptic Literature" also in 1899, and numerous monographs on Jewish pseudepigrapha have come from his pen since that time.

In the present Drew Lecture he has given a concise statement of Biblical eschatology, according to his most mature study of the subject. His views are of primary interest to all who are working historically, or even normatively, in the religious doctrine of immortality. He distinguishes the partly synonymous terms eschatology and apocalyptic: eschatology is strictly the doctrine of the last things, and so we have an eschatology of apocalyptic and an eschatology of prophecy. But apocalyptic takes an infinitely wider sweep; it sketches in outline the history of the world and of mankind, the origin of evil and its course, the ultimate triumph of righteousness and the final consummation of all things. It was a Semitic philosophy of religion.

Apocalyptic contributed to the Christian faith three imperishable elements: (1) the belief in the blessed future life; (2) the expectation of a new heaven and a new earth, that is, a spiritual kingdom; (3) the idea that the end of the present world will be catastrophic. Dr. Charles holds firmly to the church's doctrine of immortality, on the ground of present as well as past religious experience: philosophy or even psychical research may render some negative help, but into the full inheritance of the faithful the individual cannot enter by such arguments. Only through personal communion with the Fount of Life is man enabled to rise into the eternal life. In such communion his doubtings vanish, his assurance of a share in the blessed hereafter grows in strength and volume, and the essential interests and issues of his life are more and more lifted above the horizons of time and set in divine relations that are commensurate only with the limits of an immortal's years.

KNOPF, RUDOLF. *Die Briefe Petri und Judä*. Göttingen: Vandenhoeck und Ruprecht, 1912. 329 pages. M. 6.40.

The first four editions of the Meyer *Commentary* on the Epistles of Peter and that of Jude were by Huther. The fifth and sixth editions were by Kühl. This seventh edition is a wholly independent work by Knopf. It is in every way worthy of the great series to which it belongs.

The greater part of the book is concerned with I Peter. The most probable date of origin is the period 81-90 A.D. The view most generally held is that the place of composition was Rome (Babylon, 5:13), but Knopf thinks it more likely that the letter was written in Asia Minor, probably the province of Asia.

The preaching of Christ to the spirits in prison was to the fallen "sons of God," as Spitta pointed out in 1890. Knopf thinks it unfortunate that commentators and students of the passage have not followed the lead of Spitta. He was mistaken, however, in supposing that the preaching was by the pre-existent Christ through Enoch: Christ himself preached to the fallen angels after his death. This also is the view of Gunkel.

But how about the preaching to the dead in 4:6? What has been claimed for

the former passage Knopf allows for this. All of the dead heard the gospel preached and had the opportunity to believe. So the thought of the universal scope of Christianity, which was a valued possession of the early church, is conserved.

The Epistle of Jude is pseudonymous. The time is 80-100 A.D.; not later, because it is unlikely that then so extreme a libertinism would have gotten a foothold, and it is best to put it not far from the Nicolaitans of the Apocalypse. It arose in the East, in the circle of churches for which it was intended. The place was perhaps Syria, where the memory of the brethren of the Lord was best retained. The Syrian church, however, did not at first give it a place in the Canon.

II Peter is certainly the latest writing of the Canon. The letters of Paul are already holy Scripture, alongside of which he places *τὰς λοιπὰς γραφὰς* (3:16). The author of I Peter lives in the Septuagint, but in II Peter there is no real citation from the Septuagint. The lack of originality is displayed in the appropriation of Jude. The time is 150-180 A.D. The work was intended for circles in which Jude was unknown. It was written in Asia Minor or Egypt.

DEWICK, E. E. *Primitive Christian Eschatology*. [The Hulsean Prize Essay for 1908]. Cambridge: The University Press, 1912. 20+416 pages. 10s.

This volume is comprehensive in scope, beginning with an examination of Old Testament teaching, proceeding next to the apocalyptic literature of later Judaism, to Jesus' teaching and the teaching of the apostles, and finally to the teaching of Christianity in the subapostolic age. The last section of the book deals with the evidential value of primitive Christian eschatology. Three appendices give brief summaries of the eschatological views of the Babylonians, Egyptians, and Persians.

While the book is interesting throughout, attention naturally centers upon the author's interpretation of Jesus' teaching on this subject. The author is not a "consistent eschatologist," though he believes Jesus did interpret his Messiahship to some extent eschatologically. Jesus' thinking was fundamentally ethical and religious; "only when the evil is finally conquered by the good will the ideal of the Kingdom of God be truly realized." As for the process by which this result is to be reached, was it to be a catastrophic consummation or a gradual development of the forces of good? Both ideas are found in Jesus' teaching. Yet its general trend was to the effect that the final triumph of good will be brought about through the miraculous interposition of God. If we moderns find it hard to harmonize these two elements in Jesus' teaching we are exhorted to remember that "the whole truth of so vast a theme as cosmic eschatology is doubtless broader than the measure of man's mind, and may include elements which we fancy to be irreconcilable with one another."

WORSLEY, F. W. *The Apocalypse of Jesus, Being a Step in the Search for the Historical Christ*. London: Bennett, 1912. 362 pages. 7s. 6d.

It is really quite remarkable to find in these days an interpreter who attacks the problem of Jesus' self-consciousness from the Johannine point of view. Worsley will not allow in the least that Jesus adopted contemporary Jewish eschatological views. He sought on the other hand to correct these perversions. The Jewish apocalyptic literature had so filled men's minds with erroneous ideas "that Jesus found it impossible to eradicate them during his lifetime. . . . Even his disciples proved to be no exception to the rule." To be sure Jesus used apocalyptic language, but because of its